/762 cont./
857 regard them as a means of helping boys to prepare properly for
868 their later duties in connection with food-getting (196).

196. Bridges (i):22 and (h):208 also emphasizes this purpose: "They early, for pastime, prepared themselves for their future life; spending their time, if boys, in practising throwing or slinging stones, in spearing or shooting arrows at a mark, or in attempting to make the various articles of native property" /cited in English/.

541 There is a kind of very modest fireworks, šẽ́lakina (šẽ́la, simple, plain," kína, "flame up, burn": "little fire, play of sparks"),
857 which is not so much play as simply entertainment. Not only the boys who put it on, but all the occupants of the camp enjoy it. They take the very soft, light interior wood of a beech trunk that has been altered by fungus formations and use it in small pieces about as long as a finger. It begins to glow surprisingly quickly, and when it is hurled into the air it glows even stronger. Each little piece of wood describes an arc as it ascends and falls to the ground. If it has not been entirely burned up, they pick it up and throw it again. Several boys together repeatedly do the throwing, and they must be very nimble. It is a delight to see the little, glowing pieces rise and fall in large numbers, like bright points in the dark night. It is only when several families are together and in a happy mood, that is, for a wedding, for the tú·ikipa /763/ tấtu, for the conclusion of the čiéxans, or beside a stranded whale, that a larger group will sometimes on a quiet night enjoy themselves for some time with this šẽ́lakina (197).

197. Without doubt Despard was referring to this on July 29, 1859: "When confined to the 'ucer' [hut] by bad weather, they amuse themselves by throwing burning sticks at each other" /cited in English/ (VP:VII, 10;1860).

857 Another way of amusing themselves seems strange at first, but is explained by the fact that boys are not permitted to wear real